14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

in virtue of his local rank. His office, however, seemed to place him next to the Governor in importance, for he alone can have the ordering of other men's labour without paying for it—a distinction that carries weight in every community. Tukuaho told them how much he regretted that an empty Treasury had tied his hands, so that he could not yet pay them the nine months' salary due to them on Mr Baker's departure; but he announced that from that day forward their salaries would be punctually remitted to them, and that the payment of the amount owing to them by his predecessor (he was not going to speak ill of the absent) would depend upon their own loyalty. The sooner they could induce their friends to pay their taxes, the sooner would they receive the arrears due to them.

Next day the mail-steamer from New Zealand put in after touching at Nukualofa. From the former place she brought Mr Baker's son—formerly his private secretary—carrying, for distribution among the natives, a bundle of lithographs of his father, subscribed "The Premier appointed by Tubou"; and from the latter Mr Watkin, the chief minister of the Free Church, and the staunch ally of the late Premier, ostensibly to make church collections, but also, as it afterwards proved, to further unsettle the minds of his flock.

At mid-day we set sail for Nukualofa. A chain of volcanoes traverses the Tongan group from north to south, and one or other of the craters is generally in a state of sufficient activity to be employed by one of the contending Church parties against the other. In August 1886, the sudden eruption in Niuafoou was pointed to by the

14: Thomson G-3 (1886-1891) 1894
OU9 Tonga OU9

for our current expenses. Before all things I was resolved not to negotiate a loan, and so exchange one set of liabilities for another, besides setting my colleagues a dangerous example which they were sure to follow in future times of financial embarrassment. It was better to make our creditors wait, and silence them by doling out instalments from time to time. I must now make a disgraceful confession. Among the letters in the postmaster's office were a number from firms in England and America which deal in postage stamps, some of which had enclosed considerable sums of money. The Treasury was in dire straits, and a sum of £200 well worth a sacrifice of self-respect. We determined to change our stamps. The change could be effected for £40, and the sale of our old stamps, thus enhanced in value, would bring us in £200 or more. I have since heard that a year later the Government of Costa Rica descended to the same disreputable expedient, but I believe I may fairly take to myself the discredit of being the first to devise the scheme.

Many a time did I curse the complaisancy of Tukuaho in binding his people to pay in copra when they were so ready to pay in coin. Numbers had been turned away from the tax-office with money in their hands, vowing that they would not hire a cart to carry their copra along miry roads for many miles when they could sell it advantageously to the storekeeper in their own village. The main road from the interior branched just opposite our house, one branch leading to the Government copra-sheds and the other to the stores of the traders. At the sound of wheels I used to come out to watch the copra-laden carts reach the turning. If they

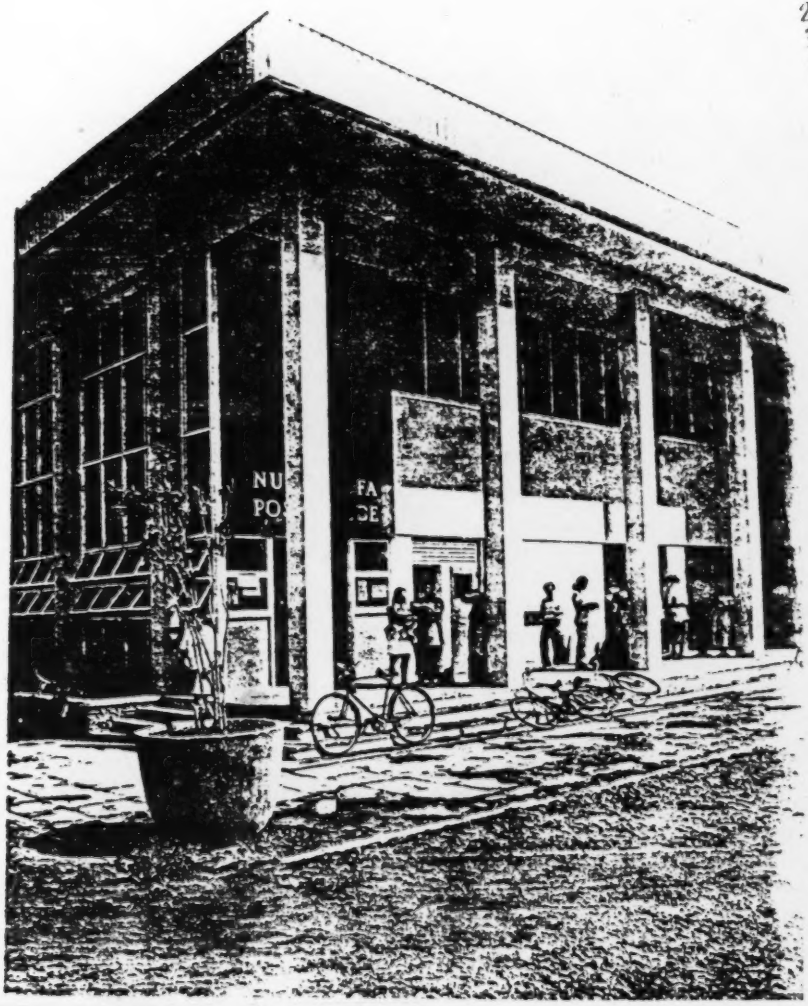
205
142
291
302

Attractive Post Office employee, Losaline Kaho *(above)*, sells Tongan stamps, which are noted internationally for their ingenious designs. Postage for a first-class letter within the Kingdom costs one Tongan cent. The sleek and modern Post Office *(at right)* in Nuku'alofa disperses mail to smaller Post Office branches throughout the Tonga Islands.

[344]

Ko e ki'i finemui talavou eni ko Losaline Kaho *(ta 'i 'olunga)* 'oku ngaue 'i he Positi 'Ofisi. 'Oku 'ilo'a foki 'i mamani e sitapa Tonga koe'uhi ko 'ene faka'ofo'ofa. 'Oku seniti pe 'e taha e meili fakalotofonua. 'Oku ha 'i to'omata'u 'a e ta 'o e Positi 'Ofisi fo'ou 'i Nuku'alofa, 'a ia 'oku fai mei ai hono tufa 'o e meili ki he ngaahi Positi 'Ofisi iiki ange 'i he ngaahi 'otu motu kehekehe 'i Tonga.

205
344
493



166 wage labor as incentive for immigrating.

166 602 Recent immigration to Puke followed a pattern dependent on the immigrant having kin ties to persons already residing in the village. For instance, the seven Puke household heads from the Niua islands form two separate groups of kinsmen; each group was begun by one man marrying a woman of Puke, residing uxorilocally, and then being followed by other close kinsmen. This pattern of immigration is widespread on Tongataup and is based on the reliance upon kinsmen for access to land. [114] Walsh (1969: 95) has documented this process in Nuku'alofa.

Village Leadership

621 622 Village leadership is concentrated in three positions: town officer (ofisi kolo), noble ('eiki), and church steward. In Puke the sole representative of the government is the town officer; as such his role is primarily that of messenger and organizer while important decisions are made at higher levels. Government related tasks of the town officer are delivering government orders in the fono, carrying out certain police functions, accepting delivery of village mail and other minor administrative functions. However limited the official powers of the town officer, his sphere of influence may be increased by such factors as kin alliances, control of land or other wealth, and oratorical ability. The town officer is the only elected village leader.

[621] [625] [205] [554] [666]

621 565 Puke is a rather atypical village in that the noble, who holds the estate upon which Puke is located, resides in the village. Most nobles choose to live in Nuku'alofa and are represented in their villages by

87: Wood M,Y-4,5 (no date) 1932 0U9 Tonga 0U9

Disastrous hurricanes frequently occur, and the island has been ravaged as recently as December, 1930, February, 1931, and March, 1932. During the hurricane season Niua Fo'ou is not visited by small craft. Though the island has been so repeatedly devastated by eruptions and storms, and its condition seems to be more dangerous than that, for instance, of the uninhabited large island of Tofua, still there is no intention of abandoning it for a safer home closer to the main islands of the group.

Its present population is 1,291. The inhabitants are a distinct type, with local variations of the Tongan language due to ancient contact with Samoa and Uvea, but more intercourse with the rest of the Tongan group is causing these old words to fall into comparative disuse.

The "Tin-can Mail" is Niua Fo'ou's claim to distinction. As the harbour at Agaha is inconvenient, and the sea is generally too rough for canoes, the mail is taken by swimmers to the steamer which passes from Samoa to Fiji. The outgoing mail is generally wrapped in oiled paper and tied to sticks, and the inward mail is brought back from the steamer in a sealed tin-can.

THE CHIEF CORAL ISLANDS, WITH SCENIC AND HISTORIC PLACES.

'EUA. This island, which is of great age geologically, reaches a height of 1,078 feet, and has an area of 33 square miles. Although it is as large as Vava'u and contains fertile soil in abundance, its population of 348 is most disproportionate. Its inadequate harbour at 'Ohonua and the sometimes dangerous channel between the island and Togatabu, though disadvantageous to the progress of 'Eua, do not really explain the decline in its population; this is due rather to the proximity of Nuku'alofa with its attractions. Considering that many small islands in Ha'abai support numerous taxpayers who have no allotments, the neglect of 'Eua is regrettable.

'Eua was called Middelburg by its discoverer, Tasman, and Cook had a high opinion of its beauty and fertility. This island is unique in several respects. It has several small creeks which rise from springs in the hillsides and descend to the western shore;

[TEXT CONTINUED ON PAGE 79]

/274 cont./ Many older Tongan men and
805 829 women still /275/ can not tell their age, (748)

748. Years were not counted in ancient Tongan times (see ibid. p. 164).

whereas members of the middle-aged generation and especially the young 212 are mostly able to give their exact year of birth. For most of the natives reading is limited to the study of the bible and other church writings. The average native needs to write only when he has to sign [205] his name to a document; they seldom write a letter to a relative or friend, although there is postal service in the Archipelago.

772 823 177 The conception of the world (749)

749. In ancient Tongan times the natives apparently visualized the world as flat with abrupt precipices on the edges (see J. Martin, loc. cit. II. p. 134), and they believed there were a number of superimposed sky-domes (see E.E.V. Collcott, Collcott, "Tongan astronomy"... pp. 157/158). For the natives their Archipelago was, of course, the most important of all island territories and, in a way, the center of their known world.

of these islanders was changed fundamentally not only by their Christianization, (750)

750. See p. 375 ff.

772 177 but also by the knowledge imparted in their schools. The knowledge and belief of the whites took the place of the old myths and tales. Geography and history, cosmology (751)

[821] 751. Modern cosmology, however, did not lead to a revival of a thorough knowledge of the stars which the old Tongans had and which was lost through the use of the compass (see E.E.V. Collocott, "Tongan astronomy..." pp. 157/158).

and European division of time brought a rational conception of the world which was relatively well understood and adopted by many natives. For [771] most of these natives it is not to be separated from the religious [212] conception of the world of Christianity in which it seems embedded [538]